places intimates ; which he called by that; name, partly because he apprehended, that the result and upshot of nature in all generations and corruptions amounted to nothing more than mixtures and separations, or concretion and secretion of pre-existent things ; and partly because this plastic nature is that, which doth reconcile the contrarieties and enmities of particular things, and bring them into one general harmony in the whole^ Which latter is a notion, that Plotinus, describing this very seminary reason or plastic nature of the world (though taking it in something a larger En 3 i 2 seose than we do in this place), doth in-r $ec. i6. p.* geniously pursue after this manner : 'Av*

267. oper. /» t a\ • 'A \ '-\ * /• * ' • ^ ~

Ttc/etc oe aAATjAotc *ra pepy,* /cat Trotrjcrae cvoect,

Gwraeiv /cat yevecrtv

stpyacraro* /cat Trac, *& firj kv* etrj*

yevojjevov yap *tavfM* rote

ovrcoc cv *ian* /cat ^>tXov, a>C7rep av ct Xoyoc etc, o rou Spajuaroc, €^(t>v £v avr^> TroXXct^ TO ftcv QW 8f>a/^a ra jue/za^^jLteva, otov etc jutav

. — we re *fiaXXov av* rtg rj?

apjiioWa rjy €/c

The seminary reason or plastic nature of the universe, opposing the parts to one another, and making them severally indi-gent> produces by that means war and contention. And, therefore, though it be one, yet, notwithstanding, it consists of different and contrary things. For there being hostility in its parts, it is nevertheless. friendly and agreeable in the whole; after the same manner as in a dramatic poem, clashings and contentions are reconciled into one liarmony. And, therefore, the 'seminary and plastic nature of the world may fitly be resembled to the harmony of disagreeing things. — Which Plo-